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The Commonweal

July 1, 1949

Is Red China in the Moscow Fold?

Harry W. Flannery

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Resource Crisis

James Rorty

VOLUME L 15c NUMBER 12

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The
COMMONWEAL

VOLUME L July 1, 1949 NUMBER 12

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Commitment on Point 4

SPURRED on by the march of Soviet Russia, the United States through the Marshall Plan has risen to certain responsibilities in a world beset by poverty. By this autumn's harvest the relief phase of US aid to Europe should be completed and everything concentrated on agricultural and industrial rehabilitation.

A further step in assuming our world responsibilities is called for in Point 4 of the Truman program—US initiative in building up the underdeveloped areas of the world. For besides the devastated and war-exhausted lands of Europe, there exist in all sectors of the globe areas which would benefit mightily from intelligent application of American capital, powers of organization, technical skill and productive drive. So much so that this good use of our wealth would enable peoples who have for generations existed under conditions of extreme poverty to become self-sustaining.

Admittedly such a program constitutes a large order. At the time of its announcement last January it seemed appropriate to launch it with a billion-dollar price tag. But in the interim, financial and other difficulties have been whittling away at that liberal figure; the sum now requested of Congress is but $48,000,000.

To begin with, these projects are to be private, rather than government, enterprise. Point 4 proponents had hoped that Washington would guarantee investments in these areas from confiscation, expropriation and even the outbreak of war. But the present decision is to leave all that to the Export-Import Bank, which is also to define the conditions. The requested appropriation is to go exclusively for government technical experts, who are to get things started.

Will such foreign ventures prove sufficiently attractive to private investors? Colonial enterprises hitherto have tended to be listed in the risky column. Investments in the Latin American area, for instance, have resulted in a high proportion of repudiations, and concentration on raw material production, great extremes of wealth and poverty, and political instability still exist there. Much depends on the conditions and the extent of the guarantees which the Export-Import Bank has to offer. Perhaps they can be worked out through a number of specialized agreements, similar to those which eleven cooperating US machine tool manufacturers have just reached through the Bank, based on a $3,000,000 revolving credit fund.

The fact that American business cannot prosper for long in a world of poverty cannot be repeated too often. And it must be grasped not only as a general truism but also by individual enterprises and the men they employ. Except for brief periods, the United States consistently serves as a buyer's market—with food and manufactures in surplus. If depressed foreign areas can utilize US know-how to develop their productive potentialities, the demand for our goods is eventually certain to increase. That is the business side of the argument.

The present plan of Washington-financed technical assistance seems to offer little added inducement to whatever opportunity was always present in Africa, Latin America and other unindustrialized areas. What might persuade American business leaders to accept such heightened world responsibilities are the guarantees they work out with the Export-Import Bank.

Giannini of Bank of America

THE Bank of America National Trust and Savings Association of San Francisco is remarkable for being the biggest bank in the United States. Also it is a young and sudden bank. It grew up during the mature years of one man. And it is not a "Wall Street" bank; it has been an "independent" bank from its foundation.

Amadeo Peter Giannini, who died a month ago, was the man who formed the giant. His story, from fruit peddler and pushcart money lender

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in the ruins of the San Francisco earthquake to tremendous tycoon, has become familiar even to a generation reacting against the business success stories of more pioneering days. He was extraordinary as a business phenomenon whose personal rise in the economy dramatically matched the progress of his golden State of California.

Now, after his death, the probate of A. P. Giannini's will gives more remarkable coloring to the public picture of the man. He left at death a gross estate of only $480,000, and all but $9,000 of that was left to charities. Less than half a million dollars—and in a period of inflation—for the man who built a vastly successful business, operating literally in the billions, is a most quixotically low figure. It would hardly be enough, one would normally suppose, to keep his personal day-to-day checking accounts balanced.

The executors of his wealth and administrators of the Giannini Foundation, where much of his income and fortune had gone during past years, were given a moving direction: "Administer this trust generously and nobly, remembering always human suffering. Let no legal technicality, ancient precedent or outmoded legal philosophy defeat the purpose of this trust. Like Saint Francis of Assisi, do good—do not merely theorize about goodness. This is my wish, and I confidently commit this trust to your hands for its fulfillment."

It is perhaps anticlimatic to observe in the public figure of A. P. Giannini certain characteristics which are more usually found among our great businessmen. This will, this disposal of wealth, this restraint in piling up a fortune are rare. His expressed ideal of effective Franciscan charity and his action taken to embody that ideal are moving and reassuring. Not in contradiction, but not on the same plane of interest, was the announcement made when the will became public that Giannini's daughter will join her brother as a director of the huge Bank of America.

The family still apparently runs the business. The traditional separation is made between the money to spend—the consumable wealth—and the power over property—the productive assets. Mr. Giannini stripped himself, relatively, of the personal wealth, and evidently recognized most unusually the moral obligations of spendable cash, and he consciously tried to bring the Franciscan ideal to his stewardship. But that strong tradition becomes unclear when the concern is business authority and control of the productive side of wealth, and of power to make money in the future. How would Saint Francis run the largest bank in America? Saint Francis would no doubt not run such a bank, however rare the institution may be among its contemporaries. The creative imagination of Giannini could not place before us the formula of the solved problem. Handling his private income, he proved himself by no means ordinary among his peers. Treating his business, Mr. Giannini conforms far closer to the American pattern of success—but success qualified by a general unsolved problem of business enterprise.

The Rose Palace Communique

THE Paris communiqué of June 20 informs us that the sixth session of the Council of Foreign Ministers took place from May 23 to June 20, 1949. Acute and conscientious students of international affairs have been unable to discover much further news in the communiqué and in the masses of reporting and comment that arose from Paris while the Duchess of Talleyrand's Rose Palace was harboring Acheson, Bevin, Schuman and Vishinsky. The rest must be speculation and prophesy of intention.

Have the Western Powers influenced Russia's policies and intentions? It appears that by the time this meeting started the Western Powers had indeed persuaded the Soviets to decrease the velocity of their push over Europe. This persuasion was administered in the form of power moves: military, economic, diplomatic and ideological. There had been, it is reported, reactions of strain within the Communist Empire, among the satellites, in Russia itself. In the struggle for Germany, a tidier productive property than exists safely anywhere within the Russian areas, Russia looked a bit sad. Her aggressive methods were weakening the Communist political economy and public appeal more than the West, against which the tactics were directed. A pause and reconsolidation were indicated.

Have the Soviets influenced Western plans and operations by these recent moves, which terminated so appropriately in the Vishinsky recall rhubarb? For the public, that remains to be seen, but the signs certainly do not rule it out. The policy personnel who developed the counter-front against the Soviets are disappearing from the US Government. The resolution of the Administration and of Congress and of public opinion to go ahead with ERP, the Atlantic Pact and military preparedness, and harden the dyke against the Communists, appears not quite as unwavering as when the Soviets were really feeling the pinch. The communiqué—vaguely enough to be sure—seems to indicate a willingness of the West to strengthen and rehabilitate Communist Germany in return only for Russian condescension in granting our side the access to Berlin, and to allow outrageous plunder of Austria in return for a possible hope for an Austrian treaty.

Perhaps most important, the West may tend to spread around this country and the world an unjustifiably easier breath. So eagerly seeking peace and reconciliation, we may pretend to ourselves to find it where it does not exist, and is not planned to be. The cold war is still a cool and calculating aggression by the Communist Party and their giant state. It appears that the West

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has begun to prove its strength to the Russians. The Communists have not even begun to prove that we don't need every bit of it in order to stave off the totalitarian avalanche and the total war that would roll over us with its final waves.

Attack on Release Time

IN A world of deepening secularism, the hour-a-week religious instruction for which public school children are released in a number of American communities is little enough. Clearly under the most favorable circumstances it cannot supply the child with the guiding principles for his whole education; it cannot relate his various subjects to the true meaning of life. On the other hand it constitutes a formal recognition that religion exists, that religious traditions have a certain importance in modern life and that they cannot be entirely left out of the process of education. Moreover, a teacher, whose heart is in his subject and is eager to enrich the spiritually barren lives of the boys and girls he has in his charge for an hour a week, can impart much of the love and knowledge of God.

The enemies of religion in education, and of dismissal once a week for the religious instruction of a child's parents' own choosing, are legion. A flagrant example of the lengths which people will go to deprive American children of their religious heritage has now been furnished by the Public Education Association in New York. The PEA has interpreted a critical survey on the subject by professor Dan W. Dobson in its own prejudging fashion and called for an ending of the release time program in New York City. Except for the problem of truancy in certain schools (which obviously can be remedied by more efficient reporting of absences) the PEA is able to allege only the vague claim that "inherent difficulties cannot be eliminated." This seems to refer to whatever legal uncertainty the McCollum case has raised about such programs—when in fact their constitutionality has already been upheld by the State Supreme Court. As an evidence of failure, PEA also claims a falling attendance at these religious classes, when Board of Education figures indicate that the percentage of public school children attending is now at its highest point: 38.4 percent.

The PEA charges look like another case of grabbing any stick to beat a dog. And in so doing they would have us and our public schools give in to secularism altogether.

Czech Leviathan

ON WEDNESDAY, three days before Archbishop Beran spoke in Prague, Czech Communists entered his residence and began rummaging through the files there. They were looking for enough evidence to put the Archbishop under house arrest.

By Sunday they were not able to put together the case they wanted.

Nevertheless, when the Archbishop began to speak in St. Vitus Cathedral, Communists in the rear of the church hooted him down. To them, the Archbishop was guilty, with or without evidence.

And so it is. Getting evidence of anti-state activities is not the starting point for suppressing the Church. After all, such evidence is easy to come by eventually, through misrepresentation, distortion, half-truths—or simply by interpreting "anti-state activity" to the prosecutor's pleasure. Something else is really the issue here, something that hides below the "reactionary" name-calling, something that comes before the gathering of any evidence at all.

What is really at stake in Prague was written out for all Europeans by Thomas Hobbes in 1651. He wrote then of the coming modern state, "that great Leviathan," to which man would owe total obedience, political-economic-religious, so total that Hobbes called the Leviathan: "that Mortal God." The modern state is an omnipotent kingdom of this world.

In Prague, on June 15, Archbishop Beran wrote this in his pastoral letter to Czech Catholics: ". . . it is clear that it is no longer a question of agreement between Church and state, but of an undermining of Roman Catholic ideology, which [undermining] is anti-Christian and which proclaims the replacement of religion by Marxism and appropriates for the state all rights even in matters of conscience, faith and morals, which no Christian can recognize." Hobbes was a political theorist; today his theories are come to life.

"Which no Christian can recognize:" there is the issue. If the issue were simply to solve the complex economic relation of Church to state, it would be solved without persecution. As the Archbishop wrote: "We further declare that we have always been and are for a just agreement with the state in all Church political questions. . . . We hope that real statesmanship as well as interest for the well being of the state—which is and must come before all political ideologies—will overcome the hostility toward the Church. . . ."

Co-operation of this sort calls for mutual good will. But "that Mortal God" has no intention of negotiating in good will with a Christian culture whose kingdom is "not of this world." Evidence is an anti-climax: already the state has had to decide upon persecution.

When Archbishop Beran walked down a side aisle and out of the Cathedral, an American correspondent wrote that "men and women wept." They, too, were not waiting for the gathering of "evidence." The Czechs are not fools. They know that when the time comes, when this modern state wants evidence, when it wants their Archbishop, it will come and get him.

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Is Red China in the Moscow Fold?

The popular assumption that Mao is a Tito deviationist overlooks the facts of life in China

Harry W. Flannery

A SURPRISING story appeared on the front page of the Los Angeles *Times* the other day. It began: "PARIS, June 6 (AP)—Russia's Vyasheslav M. Molotov was reported today to have received the task of wooing the Chinese Communists into alignment with Soviet communism."

I read that at the breakfast table.

I read it over again and again, because it was based on the assumption that the Chinese Communists are not aligned with Soviet communism. It accepted as true the thesis that the Chinese Reds, like the Yugoslavs, are deviationists.

If the Chinese Communists are deviationist, the United States has little to worry about in the Far East. If they are deviationist, it is not true that as China goes, so goes the rest of the Far East. If they are deviationist, the collapse of the Chinese Nationalist Government is not an ultimate threat to the security of the United States.

If the Chinese Communists are deviationist (and they'll have a hard enough time anyway taking over a vast land like China), then the American newspaper reader can turn from China affairs without a qualm as he reads about Rita and Aly, or about our difficulties in Europe.

Americans reading the dispatch would naturally, without evidence to the contrary, assume that Russia, not the United States, has reason to worry about the Chinese Communists. They had especial reason to accept the story without question since it was carried in a conservative paper like the Los Angeles *Times,* and furthermore, it was from the wires of the Associated Press, the old reliable.

From the *Times,* I turned to my copy of the Los Angeles *Examiner.* The Hearst paper, certainly no friend of communism, also had it on the front page. That day and for several afterwards, I checked other papers. It was in the New York *Times,* and in almost every other morning newspaper of that day.

To me this was amazing.

I say that because all the evidence I have been able to examine leads me to the conclusion that it is by no means an accepted fact that the Chinese Communists are not aligned with the Russian Communists.

They have been aligned ever since 1923 when Michael Borodin went to China from Russia as the principal adviser to the Chinese Communists in the Kuomintang. They were members of the Comintern. They were reported to have been represented at the Far East Communist meetings in Calcutta in February and March, 1948. There is no evidence of a break in their alignment with Moscow.

★

I CAN understand how the Associated Press correspondent made what was apparently an honest assumption, and I have some idea, too, how it happened that men on the foreign desks in our newspapers permitted the story to pass unquestioned.

It's because Edgar Snow, in the *Saturday Evening Post,* and other generally accepted international authorities in other publications, including the daily press, have been making the same assumption.

Wrote Snow: "After a dozen years of first hand study of China, I concluded that Soviet Russia would not hold effective domination over the extremely nation-conscious Chinese Communists."

Joseph Alsop, of the New York *Herald Tribune,* a credible columnist, commented on the Yugoslav deviation, and then remarked: "The apparatus of every other national Communist Party, except perhaps that of China, is directly controlled by the MVD, from Moscow."

Owen Lattimore, acknowledged expert on the Far East, in a recent series of lectures on China, said in San Francisco: "The outcome in China is clearly one which has not been dictated or enforced by the Russians, in the sense of the Russians' supplying either the arms or the brain-trust. If the people who win the Civil War in China win it on their own, it is hardly likely that they will be over eager to invite somebody else in to manage and administer the victory which they won themselves."

Other accepted authorities have said much the same thing. The United States Department of State has apparently arrived at the same conclusions.

In the face of such overwhelming testimony, I

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am seemingly presumptuous. But as one of the first who refused to swallow that guff about the Chinese Communists not being real Marxists, but "agrarian reformers," I am not in a new position.

Anyway my witness is the one who has the most right to speak for the Chinese Communists. He's the head of the Chinese Communist Party, Mao Tse-tung.

★

IN *China's New Democracy,* which has a foreword by Earl Browder, then (1944) head of the Communist Party in the United States, Mao says:

"China's revolution is a part of the world proletarian socialist revolution. . . . It is basing itself on the correct theory of Stalin. . . We cannot separate ourselves from the assistance of the Soviet Union. . . . This genuine San Min Chu I is one that includes Dr. Sun's three revolutionary policies, namely, alliance with the USSR, cooperation with the Communists and protection of the interests of the peasants and workers."

On July 10, 1948, Mao's Central Committee adopted a resolution that made plain the attitude of the Chinese Communists toward deviationism. This resolution declared:

"The leading bloc of the Communist Party in Yugoslavia, represented by Tito, in its treacherous, erroneous internal and external actions, violates the basic viewpoints of Marxism-Leninism, such as the dissent in principle between socialist and capitalist states . . . and it has therefore fallen into the mire of bourgeois nationalism and bourgeois parties."

In *China Digest,* a Communist magazine published in Hong Kong, Mao wrote for the issue of November 16, 1948, that:

"History has developed in the direction pointed out by Stalin. The October Revolution had opened wide possibilities and the true road for the people's liberation cause throughout the world. It has built a new revolutionary front against world imperialism extending from the proletariat of the West through the Russian Revolution to the oppressed nations of the East. . . .

"Apart from such a revolutionary front can there be any other revolutionary front in the world? Has the history of 31 years not proved the utter hypocrisy and thorough bankruptcy of all those who are neither satisfied with imperialism nor with the Soviet Union and of all so-called 'middle road' or so-called 'third roads?' . . .

"To carry on revolution, there must be a Lenin-Stalin type of revolutionary party. Without such a revolutionary party, without a revolutionary party built up in accordance with the revolutionary theory of Marx, Engels, Lenin and Stalin, it is impossible to lead the working class and the broad masses of the people to defeat imperialism and its running dogs. . . . The Communist Party of China is such a party which was established and developed with the Communist Party of the Soviet Union as a model. . . . All revolutionary forces within every country must unite with each other. They must organize an anti-imperialist united front headed by the Soviet Union and pursuing a correct policy."

Further, on March 18, 1949, an editorial distributed by the Communist New China News Agency, called Premier Stalin "the great leader of mankind fighting for peace." It also said the Soviet Union and "the peace-loving forces" of the world could count on Communist China's support "without question . . . should the adventurous elements of the imperialist countries of the world dare to provoke a new world war." Further, the editorial said the Chinese Communists regarded the friendship of the Soviet Union as an "important and valuable factor" in developing new China.

★

SOME of the writers and speakers on China have sought to support their argument that China is deviationist by pointing out that the Chinese Communists permit private property, and have not socialized all industry. They say, Mao has created a Chinese or Asiatic form of Marxism.

This ignores historic Communist tactics. It fails to note that even Soviet Russia, during the New Economic Policy of Lenin, in 1921, handed factories over to trusts and even individuals, licensed private trade, and turned to the capitalist world for the development of its resources and for essential needed goods. It forgets that the steps in Communization of Balkan countries have been gradual, with not all industries immediately nationalized, and land distributed to the peasants moving through successive stages of private ownership, collectivism and communism.

Marxian Communism, since its almost fatal experience in the first years of the Russian Soviet, has never been imposed completely overnight. It adapts itself to the situation within the country in which it operates, recognizing that it must be especially gradual where agriculture is the predominant means of employment, since Marxist Communism is based on an industrial economy.

Mao himself, in *China's New Democracy,* after speaking of plans to socialize big banks, big industries and big business, says: "The New Democratic Government will not confiscate other capitalist private property, nor will it restrict the development of capitalist production which 'cannot manipulate the life of the people,' in view of the fact that the economy of China is still in a very backward state. . . .

"The present revolution is only the first step,

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and a second step—the step of socialism—will be developed in the future. . . . For the present, it is not the time to practice socialism. . . . We are not Utopian. We cannot isolate ourselves from the actual conditions right before our eyes."

News from China therefore that the Communists have set up regulations for foreign trade in Shanghai that are businesslike and not overrestrictive, should be understood as temporary means to aid in the attainment of a Communist state.

Mao has been frank enough. In that *China Digest* article he also says: "The task of the Communist Party of China is to unite all revolutionary forces within the whole country to drive out the aggressive forces of American imperialism."

★

THE RECORDS make it plain that any assumption that China is not and will not remain aligned with the Soviet is purely speculative.

The editors of our news services and those on the desks of our leading newspapers should know the documents cited and realize the facts of life in China.

The Crisis Back of the Resource Crisis

The dangerous depletion of our natural resources does not get the attention it deserves

James Rorty

FOR A long time, of course, there has been a buyers' market in the crisis business. One can have too much of a bad thing; citizens have learned to take their emergencies or leave them.

Possibly because of this numbing of the public consciousness, the National Emergency Conference on Resources, held in Washington, May 12 to 14 last, created less stir in the press than it rated.

As a show of statecraft by the major sponsoring organizations, which were the CIO, the National Farmers' Union and the Railroad Brotherhoods, the Conference was pretty impressive. Francis Biddle was an effective chairman. The programing was excellent. Topflight specialists in various aspects of resource conservation and use educated each other and a handful of more or less specialized journalists.

But rows of empty seats yawned for the masses, or even the classes, who, if they had been there, might have given the specialists some sense of not having toiled in vain.

Their absence suggested that the resource crisis may be underlain by an even deeper crisis—a political crisis connected with the problem of educating and mobilizing effective constituencies for the conservationists, the human ecologists, the planners. Can the democratic process develop and extend itself fast enough to anticipate and manage the multiplying emergencies of our high-energy civilization?

Before attempting to discuss this question, let us first sketch the outlines of the resource emergency as the experts saw it.

★

THE DANGEROUS depletion of our resources of minerals, of oil and natural gas, of forests, of ground, water and soil has been caused in large part of course by the blind and destructive application of modern technology to the exploitation of these resources. But only by the accelerated development and constructive application of the same technology can these resources be conserved. In no other way can we hope to maintain and advance the standard of living of the American population, let alone fulfill our stupendous international responsibilities.

As Leon Keyserling put it, unless we make up our minds to operate an economy of full employment and full technology, we cannot hope to deal effectively with any aspect of the resource crisis, at home or abroad.

For example, we depleted our high-grade iron ore too fast because of World War II. But should we therefore curtail steel production? Scarcely. We shall need more steel, not less; more steel to build more hydroelectric plants that will meet the power shortage and relieve the drain on our exhaustible coal, oil and natural gas resources; more steel to build the half-million freight cars needed by our railroads. We must organize both our natural and human resources

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positively, creatively, to meet the requirements of a long-term biological accountancy. For business to adapt its production schedules to an anticipated drop in demand is to plan scarcity, and to plan scarcity is to plan disaster.

"Of course," said James Carey, Secretary-Treasurer of the CIO, "Big Business doesn't plan a shortage of capacity—since planning is socialism—it just happens that way. . . . We are getting balance by balancing demand down to supply, not by balancing supply up to demand requirements. We have only to look at the power shortage, the inadequate housing, the disgraceful lack of schools and hospitals to realize how far we are from meeting our *requirements*. But 'demand,' they say, is being met.

"We must make the public understand where this rat-race of cynical circular reasoning is taking us. It attacks the roots of our industrial strength and it keeps the threat of depression with us constantly."

One might add that it also destroys any possibility of constructing for man a balanced ecology (which is the adjustment of organisms to their environment) in which maximum use is made of both natural and human resources—including the expanding resources of modern science and technology.

★

THE BASIC ingredient of the high-energy civilization is electric power. Leland Olds, of the Federal Power Commission, told the Conference that in a full employment economy we shall need to consume 600 billion kilowatt hours by 1960—twice our 1948 consumption. But to achieve this we shall have to install 57 million kilowatts in addition to the 19 million of new construction now scheduled. Of this additional capacity, 20 million kilowatts should be hydro power, to conserve gas, oil, and coal.

Will or can the private utilities reach these goals? Scarcely. Public power, even when provision is made for paying full tax equivalents to state and local governments, carries only a 5½ per cent load of fixed charges, as against an average of 8½ per cent for the private utilities. The New England Council could expect to get only 111,000 kilowatts of new single-purpose power installations on the Connecticut River, if they were to be financed on the basis of private fixed charges. In contrast, the Federal Power Commission, approaching the same power source with a comprehensive program financed by Federal funds, found it economically feasible to develop 749,000 kilowatts of new power—seven times as much.

Which would business as a whole prefer, if the choice were fairly put? The answer was given only recently when the local Chambers of Commerce in the Tennessee Valley fought to ensure the construction of TVA's big steam plant at New Johnsonville, needed to expand and balance TVA's power system.

Obviously we must have multipurpose development of our undeveloped watersheds—probably under regional Federal authorities modelled after the TVA, since this is the only type of administration that has thus far proved successful. The Conference endorsed the CVA and MVA projects, whereas the spurious and fantastically wasteful Pick-Sloan "plan" for developing the resources of the Missouri Valley came in for frequent castigation. The alternatives were bluntly posed by Gordon R. Clapp, chairman of the Board of the Tennessee Valley Authority. Said Mr. Clapp:

"It (the TVA) cannot escape responsibility by passing the buck to some other agency because no other agency shares control of the river's flow. Under the TVA one set of engineers, united under a single management, is charged with developing the river for all purposes. . . . if the planning of the rivers is unrelated to the problems of the land, the nation will pay too much for too little."

★

TWO FORMER TVA employees made valuable contributions to the symposium. Dr. C. Herman Pritchett put his finger on the essential value of the watershed approach from the point of view of administration.

"Mankind," said Dr. Pritchett, "is constantly under the necessity of developing new organizing principles, which can polarize his otherwise aimless and futile struggles with a hostile environment. The concept of the watershed is such a principle for the conservation movement. It may not always be suitable or adaptable to particular circumstances. . . . The valley authority has dramatized this approach, but whether it or revised departmental machinery is used may in the long run make little difference. The important point is that through the watershed concept the conservation movement is in a position better to see and do something about the inter-relatedness of our resources problems."

Dr. Norman Wengert, a former TVA administrator now assistant professor of government at the City College of New York, added the fertilizer trust to the list of industries whose policies have the effect of turning a real shortage into a potential oversupply. Land Grant College experts, basing their figures on the experience of TVA's test demonstration farms, have estimated the annual phosphate requirements of our agriculture at nearly three times what is currently being produced. Said Professor Wengert:

"Unless a national fertilizer program based on expanded production of mineral fertilizers is provided, increasing erosion, soil deterioration, hu-

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man suffering and continued unbalance between man and his enviroment seems inevitable on many soils— whether farm prices are high or low. The alternative would seem to be the depopulation of the poor soil areas, giving nature the opportunity to establish a primitive equilibrium between plants, animals, and soils."

★

NEO-MALTHUSIANISM reared its frightening head at the conference in the genial person of William Vogt—who is reported to be embodying substantial revisions in a new edition of his best-selling *The Road to Survival.* Vogt's primitive and fragmentary ecology, from which the modern technological factor is largely excluded, was subjected to rather devastating analysis by Dr. Charles E. Hardin, of the University of Chicago.

Sir Herbert Broadley, Deputy Director General of the UN Food and Agriculture Organization told the Conference that the world's population of 2-1/3 billions is increasing at the rate of about 1 per cent a year and that the greatest increase is taking place in areas where food production is already least sufficient. In other areas, however, standards of living have been raised to the point where there is no longer a biological necessity for many children to be born in order that some might live.

"The way to reduce a surplus of people" concluded Sir Herbert, "is to begin creating a surplus of food."

This was also the conclusion of Dr. Charles E. Kellogg, chief of the Division of Soil Survey of the Department of Agriculture, who estimated that this country could expand its farmed acreage by nearly 20 per cent and raise the efficiency of its agriculture by 30 per cent.

The conference became the launching platform for the major proposals in the field of resource conservation and use. One was the creation of a "National Resources Corporation." The projected Corporation would be empowered to issue, during the next ten years, up to $13 billion of bonds, not tax exempt, but guaranteed as to principal and a minimum interest of 3 per cent by the federal treasury.

Proceeds from the sale of these bonds would be used to finance long-term loans to farmers to make possible the practice of conservation farming, to forest owners who would agree to practice selective cutting, and to manufacturers for the production of the increased supplies of fertilizers that would be required for the program. In general, the Corporation is projected as a device for accelerating soil and forest conservation by putting as much of it as possible on a self-liquidating basis.

THE SECOND proposal offers a formula for preserving the great redwood forests of California and increasing their annual output of merchantable lumber. The proposal, to be acted upon concurrently by the United States Congress and the California legislature, would establish a national Redwood Forest Corporation, with the Chief of the United States Forest Service as its chairman. The Corporation would acquire, for a price not exceeding $150 million, over 2 million acres of redwood forest. California would acquire from the Corporation 124,000 acres of these giant trees, which are among the oldest forms of life on the planet, this acreage to be set aside as public parks. The remainder would be leased to private lumbermen, to be cut on a sustained yield basis. In this way the production of the redwood forests would be maintained and eventually increased substantially, at the same time assuring permanent employment for the people of the redwood districts.

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THE National Emergency Conference on Resources was remarkable in that nobody—in the hearing of this writer at least—succeeded in identifying very clearly the nature of the emergency that the conferees were supposed to be talking about.

Is there a resource emergency, a crisis in man's relation to his enviroment?

The answer, as I attempted to indicate earlier, is yes, there is a resource crisis. But despite the alarming depletion of a good many critical natural resources, the emergency is not primarily physiographic. Rather, it is political. It has to do with whether or not the democratic process can deal adequately and in time with the ecological stresses and strains of the high energy civilization.

At the three-hour luncheon that concluded the conference we saw the democratic process at work. A new "action" formation was created to press for legislation on the resource front. It represented the actual or hoped-for recruitment to the CIO-National Farmers' Union-Railroad Brotherhoods coalition of a miscellaneous collection of individuals and groups, more or less representative of the farmer and consumer cooperatives—veterans' organizations, rural churches, professional and scientific societies, public power and planning associations, plus the principal agencies of government, such as the Soil Conservation Service, the Forest Service and the Bureau of Soil Surveys, that are concerned with the conservation and utilization of resources.

That sounds bigger and broader than it is, or should be. The American Farm Bureau Federation, the National Grange, the Catholic Rural Life Conference, and the American Federation of Labor were not represented at the Conference,

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although all four organizations are deeply concerned with resources problems. Yet two years ago the American Farm Bureau Federation joined with the National Farmers' Union and various state units of the Grange in support of the National Soil Fertility Bill, which represented a basic ecological approach to the conservation and utilization of our soil resources. And the week before, the Chamber of Commerce in Washington had listened respectfully to the same paper on world food production capacity that Dr. Charles E. Kellogg read to the conference.

The point is that the resource crisis is no respecter of persons or pressure groups. The essence of the ecological approach is that it seeks survival solutions for the whole society, based on facts that transcend, or should transcend, the maneuvers of partisan propagandists.

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THE NATIONAL Resources Committee represents a good start. But it is not much more than that. Granting that it would be silly to expect the private utility lobby or the National Association of Manufacturers to participate in an "action" formation set up to sponsor more or less radical resource legislation, it still would seem obvious that both the labor and the farmer bases of the new formation are as yet too narrow.

Certainly we need more pressure on the resource front. But we also need more light and air, more science, more agreement on the facts—all of which it should be quite possible to get.

And Where Are We Now?

HOWARD R. PATCH

"TO SUCH a pass have we come. Leading writers in England are talking and writing about Hell as a place that really exists," said the lecturer. While I made mental note of his inaccuracy, because of course I knew that "place" in that context was misleading, my wife was evidently scorning him entirely, for she leaned over and said, "He thinks it's just hell to believe in Hell, doesn't he!"

The lecturer was himself one of our leading men of letters and more than anything else a man of dignity. I was jolted by my wife's irreverence. He had been discussing men like Mr. C. S. Lewis and Mr. Evelyn Waugh, whom he did not classify as reactionaries because he thought that that particular word had lost its meaning, but whom he did take apart looking for signs of the decay of English culture. The hall was filled with men and women who had read Lewis and Waugh, along with the Sitwells, Virginia Woolf, Sackville West, Rebecca West, Forster, and all the others. From their dress and general appearance one might guess that they looked patronizingly on the books of Lewis, and a bit regretfully too on those of Evelyn Waugh (the *Handful of Dust* being so much better, you see, than *Brideshead*). Not a single one of them would believe in Hell.

Some of them I met later at a buffet supper. My wife had them in because the conference they were attending was on liberalism and world peace. If you were afraid that the speeches at such a conference would bring out only the old stuff on freedom and disillusionment, at least you could make a contribution by feeding some of the people even if you stayed at home. It was funny how many things liberalism was against nowadays—the Marshall Plan, the cold war, any specific philosophy of literary criticism or of life for that matter, religious education, Hell, of course, and, at supper I learned, old age.

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"WE ARE arguing *de senectute*," said a charming middle-aged lady who showed skill in resisting the further encroachments of time. In culture she derived from Matthew Arnold by way of Henry James. "How we can escape old age," she went on to explain.

Another guest helped at this point. "She was telling how her great uncle still rides to the hounds and takes an icy bath every morning," said the other and then added, "My own aunt is just the opposite. She stays in bed all the time now and sits propped up with many covers looking like an Oriental statue slowly crumbling away. Why is one old person so vital and young, and another so crumbly and gray?"

A thin lady near us chimed in. "It's from overeating, it's all from overeating," she said. "When you get old it's almost the only satisfaction left to you and you overdo it. My aunt is like that too—she is simply disintegrating with old age and yet she's my mother's younger sister. She takes all kinds of medicines but she overeats tremendously. It's against the doctor's orders but she does. She has her housekeeper terrified into giving her what she wants and she even comes down in the middle of the night and stuffs."

"But what about Lizbeth's great uncle?" said somebody else. "He's active, isn't he? That's the secret. He goes about and does things."

"Oh, yes," said Lizbeth herself. "Every now and then he thinks he has fallen in love with another lady—no, he does fall in love, and it's all great fun and amusing. Poor dear, it does him no harm. He's proud of his getting so excited over it—you see, it shows his nerve ends are functioning so perfectly. You have no idea how one of his affairs makes him over, too. He stands straighter and he doesn't get his suit spotty and his golf scores improve."

One of the ladies looked solemn at all this. "That's really the crown of life, isn't it, love?"

The guest who was so thin was sitting moodily with her mouth open reminding me of a spectacled goldfish gasping for air. She hummed at this speech. "What else is there?" said she, "more strength to him!" Poor soul, one could tell that she had never been in love any more than she had ever taken a second helping of food. But she could be intensely broad about it for others. That

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was one kind of liberalism even on a starvation diet in its philosophy.

"Enthusiasms, enthusiasms are what do it," shouted a large woman who was spread all over her chair. "Cultivate as many interests as you can when you're young," said she. "Learn things by heart, study nature, take up knitting, embroidery. Look at flowers until you know all about them, every leaf and tendril," it was fascinating how she curled her voice around tendril, "look at birds," she cooed, "look at birds."

The solemn lady demurred at this. "Takes too much effort. Suggests all the exercises for curing insomnia or reducing. We live in a patent-medicine world with comic strips for a laugh and tear-jerkers for sadness and a paper outfit for throwing a party and hormones for sex and vitamins for keeping alive."

"Well, you've got to keep alive," said the bespectacled one sadly.

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THE whole crowd suddenly appeared pathetic in their passionate attachment to the problem of old age. They were a scared lot, all right, with their hairdo's and lipstick and youthful garb. Not one of them looked her age; not one of them was really beautiful. Their haggard courage was a depressant and I went to join some of the husbands in the next room. "Catholics may believe in Hell," said I, "but they know better than some people what to do about old age. At least they try to shift from an interest in the temporary to the eternal and they do find peace."

A sandy-haired, somewhat over-refined husband moved my way. He was what is called an intellectual, except that he had been drinking rather heavily the last year or two. "They may find peace," said he, "but we liberals find the truth."

The unreasoning faith in that remark made me report it later to my wife. "He'd better say that over and over to himself," was her comment. "It'll be all he has to comfort him for a long, long time." How can a liberal be as dogmatic as he was, I wondered. What is called liberalism has pretty much been in charge of the western world for half a century, and, as Lord Morley said even before the first world war, look where we have got! The modern liberal has been wrong about nearly every thing for the past fifty years. I recall his vehemence in supporting the society "opposed to war and fascism," and then his finding himself justified in taking up arms against Germany. What easy marks they are now for the Commies! Yet the word liberal is a fine one and deserves better treatment. I decided to adopt for myself the generosity of spirit the word should imply.

So as my thoughts return to that supper party and the talk about old age, the dress and the cosmetics seem to me perhaps a good thing. "Be with me beauty, for the fire is dying," says the poet. The great uncle is lucky in his new passion, for he has no slightest belief in immortality of the soul and one must be amused. As for death, one of the ladies at the supper showed the modern point of view on that. She had been ridiculing Toynbee, De Nouy, Evelyn Waugh, Aldous Huxley, all of whom she somehow chose to call "orthodox," and she said, "If you're going to die, it is best to die suddenly. An old schoolmate of mine was at a dance and old as she was she insisted on taking one turn around the room. One minute she was there dancing, the next she was dead. I think that's splendid!"

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THEIR drinks and dress and lipstick, how the moderns all go forth to meet the unknown like an army with banners! Crippling old age, it is all pretty tough for these unbelieving liberals. And then death with its sting very carefully restored. Indeed fitted out, one might say, with several new stings of the latest variety, death itself sneering at all the new remedies which only increase the suspense but cannot finally wrest the victory. No wonder a chill wraps us if we have no real religion, and the tinseled bells of progress ring a tinny chime for us as the years creep on.

Communications

Denmark's Catholic Needs

New York, N. Y.

TO THE Editors: In Denmark, my native country, there has been a revival of interest in Catholicism since the war. In 1945, the year I became a Catholic, there were 300 conversions. But we still have only 22,000 Catholics out of 4,000,000 inhabitants. The Faith would spread much more rapidly if there were more messengers of the word of God.

Wt have a Catholic paper, a monthly that is issued by students for students in all Scandinavian countries, and a quarterly which is excellent. There are quite a number of convents and Catholic schools and hospitals which receive non-Catholics as well as Catholics. For the first time since the Reformation, a Catholic Religious Order has returned to Denmark with the re-establishment of the ancient monastery at Oem, Jutland, by Cistercian monks from the Soviet Zone of Austria. The Jesuits in charge of the Catholic high school plan to branch out to a college.

In 1948, there were a bishop, and 99 priests, of whom 23 were native. There were 72 churches and chapels. The country had 812 Sisters, of whom 142 were Danish. There were 32 Brothers working in the Danish Church, and 1,425 Catholic pupils going to school, and 516 students at the University—which is non-Catholic. The average number of conversions in recent years has been about 150 per year.

In such a strictly Protestant country, the devoted service of lay people is especially needed. The widely scattered Catholics need to be taken out of their isolation and brought into the unity of the Church. They must be admitted to the classical heritage of Catholic literature, and cannot be satisfied by the limited resources of a poor minority community.

For my part, I hope to help spread the Faith by establishing a Catholic library in Denmark, where at present there is none at all. I am a graduate in Philosophy of the

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University in Copenhagen, and in Library Science at the Library School in Copenhagen, and have just completed a course in this field at Marywood College, Scranton, Pennsylvania. On returning home I shall be engaged in starting and building up and managing a Catholic library composed chiefly of apologetic works (in a broad sense) and of Catholic spiritual literature (also in a broad sense).

There are few Catholic books printed in Danish, but people there read English, French and German. In France last year I was given 200 good French Catholic books. In America I have received other contributions, but more are greatly needed. Are there any firms or persons who might contribute books or funds for this project?

Letters may be sent to: Miss Helen Meyer, c/o The Paulist Fathers, 415 W. 59th Street, New York, N. Y. Packages may be sent to: War Relief Service, N.C.W.C., 52-15 Flushing Ave., Maspeth, Long Island, N. Y.—and they have to be marked, "Bookdrive for Denmark."

MARIA LUISE D'AUCHAMP

Comic Books

New York, N. Y.

TO THE Editors: I am answering, in my defense, the two letters which appeared in the June 17th issue of THE COMMONWEAL, one by Harry I. Wildenberg and the other by John R. Vosburgh. Both of these letters attacked the stand I took on the question of comic books in general, and Mr. Vosburgh's treatment of them in his original article.

To Mr. Wildenburg I merely say that I agree, that the bloody, gory, tales of violence do our youth a doubtful amount of good. But I beg to remind him that Shakespeare's tragedies drip no less with blood and gore. And I also feel it is perfectly right for parents and educators to try to change the character of the comics books. My argument, if you recall, was not opposed to this technique.

To Mr. Vosburgh I wish to say that in my letter I did not say anything about *suppression* of his article. I simply stated that I felt it was lamentable that The Commonweal should have published this article. . . .

I beg to call to the attention of Commonweal readers that my statement concerning "taking sides" in this issue was not as facetious as Mr. Vosburgh made it sound. I did not accuse him for taking sides at all, as I would expect him not to accuse me for taking a definite side. What I said, to quote myself, was ". . . this article which seems intended in tone to take the side of those who would fight blindly against that which they do not understand . . ." Once again my plea is that I have been most unjustly misquoted.

I am again in disagreement with you on the revaluation of our juvenile literature. Mine is not a stand of either comic books or better literature. It is simply a stand of let's use both. The very substance of my position is that we may, in well-meant haste, destroy what might prove to be a usable teaching device. And while we're at it we would destroy the Catholic Comic Books, the Protestant Bible Story Comic books, the Mickey Mouse and the Donald Duck.

We both know, Mr. Vosburgh, that each of us can muster authoritative quotations, on a "shot for shot" basis. That was not the intention of your article, nor was it the intention of my original criticism.

I am not living on a "remote comic-book planet," as you infer although as a journalist you should agree with me that sometimes I wonder. I never read comic books and never throughout my childhood did I read more than a weekly amount of comic-strips, as they were once called. I believe children should be nurtured away from an unbalanced reading diet and shown the magnificence and beauty and wonder of English literature and other patterns of writing. But I also believe, and I firmly restate it, that if we take away the only type of reading which some children can do, and do not substitute in its place reading material resulting from the re-valuation which I spoke of, we may throw into Mr. Wildenberg's bonfire one of the cleverest educational devices of our times.

FRANCIS J. KAFKA.

Our Worst Enemy

Brooklyn, N. Y.

TO THE Editors: It was such a pity that the Hungarian Catholic who phrased the sentence, "Our worst enemy is Russian Bolshevism," and had it painted on a picket sign, displayed at the City Hall demonstration for Cardinal Mindszenty, didn't have the benefit of an education in English under so able a person as Professor Rudolph E. Morris. For then this poor middle-aged Hungarian immigrant would have known that "worst enemy" doesn't mean "most dangerous, the most ruthless or the most powerful," as the learned professor informs us, simple readers of The Commonweal.

I would like to know if our professor speaks Hungarian as well as my Hungarian friend speaks English? I would also like to know if the professor has ever heard the phrase "bad weather," the "worst storm in years." Do people make "religious statements" when they use these terms? If not, why the professor's flurry in semantics? Is it because the professor wanted to break into print with a moral, and used the City Hall demonstration as a peg? If that's why, his observations weren't particularly original.

As my Hungarian friend remarked when I told him about the professor's article, "We learned all about the devil when I was a child in Hungary. Do they wait till they get to college in America to learn about the devil? Strange country, your America." JOSEPH CALDERON.

Food Parcels

THE FIFTH AVENUE Public Service Bureau (307 Fifth Avenue, New York 16, N. Y.) informs us that it is the only agency in the United States now empowered to send duty-free food packages to Hungary. . . . One of our readers makes a special appeal for a German refugee family with ten children which has escaped from the Russian zone: Frau Grafin Elizabeth Strachwitz, Bremen bei Soest (21-A) Westphalia, British Zone, Germany.

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Catholic International News

Chinese Catholic Society Re-formed After Martyrdoms

THREE members of the Little Brothers of Saint John the Baptist plan to rebuild their society, according to Rev. Maurice F. Ahern of Chicago, Maryknoll Missioner stationed here.

The story of their society is the story of their founder, Father Vincent Lebbe, who died June 24, 1940, after witnessing the martyrdom of 40 Little Brothers.

Father Lebbe was born in Ghent, Belgium, in 1877. At the age of 18 he journeyed to Paris and entered the Vincentian seminary to study for the priesthood. In 1901 he was assigned to China.

For the next 19 years, Father Lebbe labored in China. He introduced the lecture-hall system of preaching to pagans, inviting questions from his audience on any point of Christian doctrine. He founded two Catholic weekly papers, two magazines, and the Catholic daily newspaper, *Ishepao,* meaning Social Welfare.

Father Lebbe's manner of publicizing *Ishepao* displayed his characteristic initiative. Purchasing space in 80 street cars, he posted large signs with flaming red characters asking: "What is going to happen on October 10?" Because the Chinese revolution ended only four years previously, and that date corresponds to the American Fourth of July, the police commissioner after much public excitement asked him to remove the signs. The Belgian priest replaced them with placards stating: "On October 10 *Ishepao* will appear."

In 1920, Father Lebbe returned to Europe and immediately was assigned to aid Chinese students in France. He organized the Chinese Students Association, contributing funds and even personal possessions. To one young student, Father Lebbe gave his own watch.

Six years later he returned to China. In 1928, at the age of 51, he became a Chinese citizen and obtained permission from his bishop to found a native community for men. He called the society Little Brothers of Saint John the Baptist, explaining that is was their task to prepare the way for Our Lord. The Brothers take four vows: poverty, chastity, obedience, and personal mortification. They are forbidden by rule to eat meat, fish, and eggs, or to use wine or tobacco.

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CHINESE Communist troops controlled the section of China in which Father Lebbe and his Brothers labored. Until refugees from Spain arrived, their relations with the Communists were friendly. But the European Reds were furious at finding a Catholic priest offering Mass for Communist troops. They sent a message to Moscow. Afterwards, the commander informed the Little Brothers that they must leave his territory.

Father Lebbe returned to his base in Tientsin, but he had hardly settled down when a request came from the commander asking the Little Brothers to return to the Communist army. Unquestioningly, they returned to give aid to wounded soldiers. As soon as they reached Communist territory, however, they were placed under arrest and condemned to death.

Because Father Lebbe was the superior, it was announced that he should be the last to die. During the days of agony and torture that followed, Father Lebbe saw his 40 Little Brothers being executed.

When only Father Lebbe was left, awaiting his execution, a man entered his cell. The man seemed familiar; he was small and had a scholarly appearance. When he took out a watch, Father Lebbe remembered Chou En-lai, the Chinese student in France to whom he had given his watch nearly 20 years previously. Chou En-lai had become supreme over all Communist China. He said he could not stop the execution of the Little Brothers, but that he hoped to save their superior.

Chou sent a message to Chiang Kai-shek, telling the Generalissimo that he could have Father Lebbe for $20,000, provided a plane would be sent for the missioner. Chiang, agreeing to ransom the priest who had labored for 30 years to help the Chinese peoples sent his personal plane to Communist headquarters.

Friends who knew the priest were saddened when they saw him again in Chungking. The strong and vigorous priest they knew had changed into a broken and sad man. The Government gave him a house on the outskirts of the Chinese war-time capital, but a week after his release he died. (Ossining, N. Y.—*Maryknoll.*)

New Mission Program for China

A MARYKNOLL Missioner who has labored among the Chinese people for 31 years foresees the expulsion of all foreigners from China by Communists within a few years. Rev. Bernard F. Meyer of Davenport, Iowa, one of the pioneers who opened the first Maryknoll Mission in China in 1918, made the statement in Canton.

"One favorite way the Communists have of crippling the missions, following a proclamation of 'freedom of religion' is by levying confiscatory taxes on mission property. No doubt, also, charges will be brought against certain bishops or priests, under cover of which all foreigners will be excluded."

"It seems likely that the Church's new mission program here must be one of very quiet work," he wrote, "like that of early Rome, carried on by native clergy and people. Since the Church in China for centuries depended on foreign mission societies for its clergy, only recently has it developed a spirit of self-reliance. 'Too little, too late' describes our shortcomings, both as regards self-support and the lay apostolate.

"In one sense, it is fortunate that the Red domination comes now rather than 20 years ago when it first threatened, since experience has forced Russia to make some changes in her treatment of marriage and the family." (Ossining, N. Y.—*Maryknoll.*)

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The Stage & Screen

The Man In The Moon

THE LEVEL of entertainment in West Thirteenth Street is as high as ever it was. I can imagine no more excited lobby gossip than was heard on Monday night when this enchanting Haydn opera was given its American premier by the Lemonade Company at the Village Presbyterian Church. It is entirely excellent to be among a pleased audience for a change, rather than the drowned "South Pacific" people further up the town.

The piece is based on a Goldoni comedy and it seemed to me that John Gutman's English version successfully achieved the right combination of wit, with all the conventional *buffa* arrangements allied to a good amount of comment on the present day. And the variety in rhyme-scheme of the lyrics seemed to suit the melodies gracefully. The plot is, of course, just that. We have the irate Father opposed to the poet Lover of his desperate Daughter and therefore transported to a paper Moon by a friendly Doctor and his troop of Zanies. When the magic fails I suppose it is just to say that science rather than humanity wins. (It all has to do with a telescope.) However the end is, as always, happy, and I may add on both sides of the foots.

If there is any quibble I should say that the company's director, Max Leavitt, has this time been perhaps a little over-pressed by his music men. The business is just a little too long and should, I think, have been divided into one rather than two intervals. It is not indeed that the music of the second act is any less sweet or gay than the foregoing or the forthcoming. It is rather that Mr. Leavitt's grasp of style is so sure and he has again chosen so well in his designer, Paul Roe, that the intensity of the whole loses somewhat by being spun out rather than compressed. It's as though you were (astonishingly!) getting too much for your ticket.

As might be expected, every possible period fakement is here displayed: any number of inner stage-frames to spot the arias and duets; a puppet divertissement; props of stars and globes and masks, plus the intriguing magical furniture. And all done into polka-dots and appropriate harlequin colors. It is true that I must admit to a *theatre* rather than a *music* interest in suggesting that the piece might have been shortened. But I wonder if—from the viewpoint of any box-office—the company would not be wise to try to set a style in time as well as in work. If, for instance, they could ring up at nine and down by eleven, it seems to me they would be providing exactly the lyric opportunity the town is crying for. And a new fashion, as well.

For the players, I can only wish I had more expert knowledge so as to give everyone his due. The diction is again excellent—every word is understood—and again the very small stage is precisely used by all the dancers and singers. I will choose Robert Goss, James Cosmos, Margaret Ritter and Ruth Kobart simply because they had the most to do, but the ensemble is honestly the point and honestly stressed by everyone. It will be unnecessary to add that I think this is a delicious evening. I think even the suburbs should commute to see it. Let the New Haven & Hartford take note. (*at* 141 *West* 13*th Street*).

KAPPO PHELAN.

George and Jay

WE HAVE a couple of interesting films this week about two boys who in many ways were quite typical of the periods in which they lived. Both of these men knew what they wanted, and in a way they got it.

Prince George Louis of Hanover wanted to be king of England. He finally ascended the English throne as George I, but it is doubtful if he found much happiness as king of a country in which he was a foreigner. In any case he certainly deserved no more happiness than he got. As a person George was impossible, and the English movie, *"Saraband,"* makes no attempt to spare anyone's feelings in portraying him as an unattractive, dissolute bully. The film is concerned mainly with the last decades of the seventeenth century (before George came to England) and with the marriage of this Hanoverian prince to Sophie Dorothea. Lovely Joan Greenwood makes this wife as attractive as Peter Bull succeeds in making George Louis repulsive. In spite, however, of the film's strong pleas in behalf of Sophie Dorothea, it fails to justify this woman's behavior with the handsome Swedish soldier who became her lover. Stewart Granger plays this rôle in a dashing, robust manner that tends to give his affair with the princess more of the flavor of a romantic novel than the realistic quality of biography.

On the whole "Saraband" is an extraordinarily adult film and it is outspoken in visualizing the immorality of seventeenth-century court intrigue. It effectively contrasts its beautiful sets (stunning interior and exterior shots of castles and backgrounds) and rich costumes with themes woven with threads that are loose in morals and conduct. The high point in this picture of debauchery comes during the Hanover Fair when Sophie Dorothea is caught up in the revelry and is swept, not entirely against her will, into her lover's arms.

Director Basil Dearden has handled some of the scenes as if "Saraband" were a pageant, and its people move in groups to form a handsome tapestry; whereas the more intimate episodes are done in true cinematic fashion. This juxtaposition of the static scenes and the exciting sequences helps to convey the period's interest in mass politics rather than in individual dignity—themes that are stressed by two of the film's leading figures excellently portrayed by Françoise Rosay as George's mother and Flora Robson as the scheming, evil countess who pushes people around like pawns. Whatever you may think of "Saraband" as a portrait of decadence, you have to credit Producer Michael Balcon for the great visual beauty of his production which was filmed in first-rate Technicolor, and for the unprecedented frankness with which he treats the founder of the reigning family in England.

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Producer Richard Maibaum had a more difficult problem in bringing F. Scott Fitzgerald's *"The Great Gatsby"* to the screen. Actually this is a novel of manners and conduct during a period that is sometimes referred to as The Jazz Age. But as fine as is Fitzgerald's writing in the book, the story is a series of static scenes, and it is the thought behind them, the characterizations and the things that its people stood for that make the novel important. The script by Cyril Hume and Maibaum (which is based on the play by Owen Davis as well as the novel) has probably done the best it could in getting movement into the plot; but actually, while a great deal is said and typical characters are portrayed, the film lacks the necessary quality of action and seems more like a series of illustrations for the book than a true moving picture.

Elliott Nugent has succeeded in displaying the characters well; and the cast manage admirably to convey the people and ideas that Fitzgerald had in mind. Alan Ladd is convincing as Jay Gatsby, the poor boy who knew what he wanted and was willing to work furiously at bootlegging, racketeering or whatever to make a fortune to rewin the girl who married a wealthy playboy while Gatsby was away during World War I. Betty Field portrays this girl so perfectly that when I reread the book after seeing the film it seemed that Fitzgerald was actually describing Miss Field's actions, gestures and voice; she is Daisy, the girl for whom Gatsby amassed a fortune, bought a house on Long Island, threw a series of parties that attracted all types of people, and then finally when he thought he had her, he lost her again and realized she was not worth any of this concentrated effort that had become his life.

Surrounding these two leads are a top-notch supporting cast: Barry Sullivan as Daisy's unfaithful husband, Macdonald Carey as the man who tells the story (much of it is told, like the book, in flashbacks), Ruth Hussey as Daisy's golf-cheating friend, Shelley Winters as the mistress of Daisy's husband, Howard Da Silva as this woman's husband who plays an important part in the outcome of this strange drama.

And it is a strange drama set in a period of lawless breaking of the Prohibition Laws, in an age of blaring jazz bands. The movie uses the background of the '20s well without letting it take over; and in spite of a few deviations from the original story; it succeeds in saying effectively that this was society in the '20s, and Jay Gatsby, for all his false standards, shaky morals and bought culture, was no worse than the best of them who had every reason to be better.

Moviegoers desiring something a little less epoch-revealing will find *"Illegal Entry"* a rather routine melodrama about a young man who works for our Immigration Service. His particular job is to expose the gang who are smuggling aliens in from Mexico. While this plot builds up some good suspense, most of it seems a little silly—even though some of the episodes are based on fact. That the hero (Howard Duff) falls in love with one of the more physically attractive members of the gang (Marta Toren) is only one of the items detracting from the film's reality; however this added excitement might help to hold your interest. PHILIP T. HARTUNG.

Of Note

A Christian Home

IN A new pamphlet, "Seven Keys to a Christian Home," (sold at 20 cents per copy by the National Catholic Rural Life Conference, 3801 Grand Avenue, Des Moines, Iowa) Emerson Hynes, of the faculty of St. John's University, Collegeville, Minn., sets forth principles which worked out in his own personal experience to guide the establishing of the individual home:

> . . . Apparently many of the first principles of *home*-building have been lost in the battle for *houses*. There is a great difference between a house and a home. A house, according to Webster, is "a structure for human habitation"; but a home is defined as an "abode of one's family. . . . The abiding place of the affections. . . . The social unit or center formed by a family living together."
>
> The principles of house-building concern the use of materials; the problems concern the amount of lumber, brick, mortar, and pipe, and the experience of a contractor. The principles of home-building are those of providing a family social center; the problems are those of making it "the abiding place of the affections."
>
> A house is only a means to the end—a home. Every step in building a house must be tested to determine whether it aids or hinders home-making. It is more important, therefore, to know the principles of home-making than it is to secure land and materials. In practice, home-building and home-making fuse. But in planning, they must be kept separate—and the principles of home-making come first. . . . The principles that guided us are:
>
> 1. A home should be designed for family living.
> 2. A home should be independently owned.
> 3. A home should be built for permanency and growth.
> 4. A home should provide privacy.
> 5. A home should be part of a community.
> 6. A home should be a productive unit.
> 7. A home should be beautiful.

The Church in China

IN THE current issue of *Fu Jen,* official organ of the Catholic University of Peking (176 W. Adams Street, Chicago, Ill.) Rev. Matthias Lu, C.D.D., of the University has an article on China's history which says of the present day:

> Only strong and generous love inspired by God towards the people compels the missionaries of Christ to stay or even to enter again into the territories of the Communists. More than twenty Chinese priests are in Hopei Province, others in Shansi, Shantung, Honan, Inner Mongolia and Manchuria.

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Three Chinese Bishops, one Dutch Bishop are there too. With the continuous advance of the Communists, the number of our missionaries in the regions occupied by them will be increased. 169 missionaries—85 priests and 84 Sisters—have remained with their Bishop Philip Cote in the threatened Suchow area, now fallen. 70 priests have remained in Mukden.

Many of these missionaries are in prison or under supervision, with no possibility of contact with their people. One Chinese Bishop, more than 60 years old, who refused to abandon his Diocese, is reduced to living as a beggar. Communists put him in one little room in a corner of his Residence, give him permission to eat only the leavings of other people. . . .

The freedom of religion is given to some priests by the hypocrisy of Communists, and they can openly celebrate Mass in parish churches, but always with risk of being called to present themselves to the so-called "Struggle Court" managed by Communists to punish their victims through the process of a pseudo-plebiscite, under false pretexts of "anti-democratic" activities.

Most missionaries under the regime of the Communists are disguised in different manners: as physicians, barbers, beggars, merchants, poor farmers, solitanes in the mountains some even as madmen . . . in the streets crying, "death to Communism."

Jerusalem

AT A MASS demonstration at Fenway Park, Boston, early last month 43,000 members of the Holy Name societies of the Archdiocese participated in a solemn Holy Hour. During the ceremonies Archbishop Cushing spoke about the Holy Land:

> "How can Christendom—how can universal Catholicism fail to take a prayerful but passionate interest in the future fate of these sacred places? Wherefore we pray that those who determine the permanent status of the Holy City of Jerusalem and the sacred shrines of Palestine will be conscious that they are not merely the agents of men, they are also instruments in the hands of God. Let them be conscious of the religious values involved in the political decisions they must make. Please God they will put aside the cynicism and the callous indifference to spiritual values shamelessly revealed by political spokesmen, even representatives of so-called "Christian nations." Let them give cordial consideration to the plea of the Chief Shepherd of Christendom that Jerusalem be internationalized; that the holy places and free access to them be protected by genuine international guarantees; that Christians be assured of their continued peaceful residence in the places where they have acquired traditional rights as venerable and as inviolable as those of any others. Let them promote needed aid to all refugees in that fateful region and protect the free and unhampered activity of the ancient Catholic charitable and educational institutions which have so enhanced the sanctity of the Holy Land and become so precious to the hearts of Christendom. . . .

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Books

Behind the Curtain. John Gunther. Harper. $3.00

INTERVIEWS with the celebrities of the hour, gossip from the Press Club bars, some bits of statistics, other useful information and some skillfully blended local coloring make John Gunther's books best sellers. This pleasing merchandise is often accepted as a substitute for serious reference books, thanks to the ponderous titles: *Inside Europe, Inside Asia, Inside Latin America,* and *Inside USA*. Since in this last book the capital is left out, Gunther promises a sequel: *Inside Washington.*

But this book has not yet been published, since Gunther thought it more up to date to do the Russian satellite countries instead. Nothing has changed in the leisurely pattern of his reporting, only his travel companion, formerly called Frances, is now replaced by Jane. I rather resent this since we no longer enjoy those sparkling ideas that made Frances' remarks the highlights of John's former books.

Behind the Curtain is not a work of penetrating research, but of rather hasty travel observations. Gunther stayed some weeks in Yugoslavia, Hungary, Czechoslovakia, and Poland, and some hours in the Russian sector of Berlin. Gunther and his wife were refused visas by the Soviet Union, and hence they were not able to visit Moscow; for reasons not stated they failed also to visit Bulgaria, Rumania and Albania. Gunther's information about these three satellite countries is therefore only second hand. But he visited three countries where the western world meets most sharply Moscow's desires for expansion: Italy, Greece, and Turkey.

In spite of the limitations of his experience, Mr. Gunther's easy-going report is worth reading. The happenings behind the Iron Curtain are so infected with propaganda that it is expedient to gain any additional information from seasoned travelers.

In the satellite countries he visited, Gunther found many old diplomats replaced as "politically unreliable" by hastily trained young men. They proved to be more familiar with Marxian dialectics than with international law, history, sociology and the practice of diplomacy. Gunther gives a pessimistic picture of economic conditions in Czechoslovakia and a much more hopeful one of the Hungarian economy. Like Randolph Churchill, Mr. Gunther is captivated by the genuine charm of the Yugoslavs and inclined to confuse the acquired traits of the nation with the characteristics of the present régime.

From Gunther's narrative it is evident that American prestige has not yet been successfully destroyed by Communist propaganda. May I add that this lasting popularity of the United States is due mostly to the numerous people who came here as paupers and returned after two or three decades as rich men to their native countries, and with a considerably broadened mind.

Mr. Gunther's attitude on the conditions of the satellite countries is not entirely consistent. In the beginning of his trip he is eager to see also some good points in the present conditions, but in the course of his report he becomes more and more aware of the calumnious anti-American propaganda, imposed by Moscow's influence. He gives much emphasis to the truism that the crisis between East and West is not merely one of friction in space, but of ideologies. MAX FISCHER.

Halfway to Freedom. Margaret Bourke-White. Simon & Schuster. $3.50

MISS BOURKE-WHITE is an excellent reporter and a superb photographer. This combination has made her a recorder *par excellence* of the happenings attendant to the birth of two nations ,India and Pakistan.

She begins with a description of the migration of peoples intent on getting to the lands to which they had been allotted. Death met many on the way; the way to Pakistan, Land of the Pure, was lined with graves. The travail of the trekking wayfarers was intensified by the floods, the worst since 1900. Thousand of peasants were trapped. The River Beas claimed the most victims. In one instance, only one thousand out of four thousand Muslims, unwarned of danger, had come out alive. Miss Bourke-White photographed the meadow where this occurred, a meadow that was like a battlefield: "carts overturned wildly, household goods and farm tools pressed into a mash of mud and wreckage."

It is, however, the picture of India as a whole that holds the reader's attention. India is a land of violent contrasts; fabulously wealthy princes and wretched untouchables, men covered with precious gems and others who reveal nothing more than a loincloth; these make a strangely incongruous pageant, and it is one of India's great problems how to minimize so irrational an inequality. Already there is much talk of the inevitable development of industries in this land in which Gandhi preached the idea of the primitive spinning-wheel. Gandhi's memory, revered though it is, will not hold back that greater wheel, the wheel of history, from following its course, dictated by the circumstances of the age in which we live.

In this sense, at least, India is young, and is feeling her feet. What the consequences will be for the old feudal order it is difficult at this time to tell. The leaders are apparently proceeding with caution. They are not quite ready to cut their ties even with their former conquerors. Indeed, we have the words of Patel, Deputy Prime Minister and one of Gandhi's Old Guard, by some regarded as more powerful than Nehru, quoted by the author who interviewed him: "I would not like to break away from the British at all . . . Our relations with Britain are very cordial . . . there is no bitterness. Nehru remained in jail twelve years, almost the same period that I did. But Nehru and I are friendly to Britain today."

To the question as to what India wants from America, Patel replied: "America can help with engineering experts and capital loans. We will want to raise large sums of money, and we don't see any escape except to ask America to help us." Miss Bourke-White underlines the word "escape," to emphasize India's dread of alien political domination after her long experience as a colony. She needs foreign capital for industrialization, yet is in fear of foreign domination that might follow the capital. In Patel's words: "There is scope for outside help if the control is largely Indian."

★

THERE are, incidentally, fears on the part of Indian capitalists of the possibility of the new independent India turning toward Socialism. There has been talk, especially on the part of Nehru, of a planned economy, but for the immediate future, at any rate, all indications are that India would operate with a mixed economy. "Rapid industrialization is essential for India," Patel insisted. Making the nation strong is the Sardar's first

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consideration, which is also behind the agreements with the princely states. "Bringing about a quick, peaceful accesion to India by the princes," says the writer, "took precedence over the yearning for democratic rule by the peoples of the states." There appears no possibility of an immediate Communist rise to power. The well-knit and disciplined party with a membership of about eighty thousand is but a drop in the ocean of India's four hundrer million. On the other hand, its members are all young men, some of them the well-educated sons of families of moderate means; "a surprising number are Brahmans, the high-caste traditional teachers of India."

India appears today in a dynamic phase, something new for her, and to the interviewer's question as to "What shall we do?" Nehru said: "That is the difference between the Indian and the Western mind. The Indian would not ask what he should do, but what he should *be*." He added, however: "For centuries we have been asking ourselves this question: 'What should we be?' I think that now in the new free India the time has come to ask ourselves the new question: 'What should we do?' "

The picturesque side of Miss Bourke-White's book, however, overtops the political side; for this, many a reader will be grateful; the pageant of India is something that attracts by its infinite variety of color, its glitter, its sharp contrasts of light breaking off into darkness. The author has emphasized all this in word and picture. The word "fascinating" may be freely used with respect to the world here depicted.

JOHN COURNOS.

Religion and Education Under the Constitution. James M. O'Neil. Harper. $4.00

HERE is a work of demolition and exposure to be read by those interested in the substitution of clear thinking for muddy slogans, in proper relations between church and state and in the restoration of sound Constitutional law.

The demolition comes in the documented proof that the secularistic "wall of separation" theory, advanced by the Supreme Court in the Everson school bus case and given full effect in the McCollum decision outlawing released time religious education from the public schools, is semantically, historically and logically wrong. It is contrary to the plain words of the Constitution, to the interpretation of these words by recognized authorities in political science and Constitutional law and by every president and Congress from Washington to Truman. Particularly is it demonstrated that the intentions of Jefferson and Madison which were the primary bases of the Court's conclusions were directly opposite from what they were represented to be by some of the Justices, notably by Mr. Justice Rutledge.

The exposure comes in the demonstration that the Court has accomplished by its construction of the Constitution an amendment which denies to the states control of their own schools. This comes in the face of the fact that repeated attempts to secure such a denial by the democratic process of Constitutional amendment have failed to secure even Congressional approval. Without that approval or that of the presumably sovereign people, the Supreme Court has set itself up in the words of concurring Justice Jackson as "a super board of education for every school

Commonweal Silver Jubilee

In the course of its first 25 years, The Commonweal has achieved national recognition as a journal expressing the viewpoint of American Catholic laymen.

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Although we make this appeal as a layman's publication, one-quarter of the contributors so far are clergy and Religious—24 bishops, 87 priests, 25 religious houses and a score of colleges and schools—which is an encouraging vote of confidence in our work.

This confidence puts up a challenge to those laymen who have not yet contributed to The Commonweal Silver Jubilee Fund.

The Editors

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district in the nation." Certainly neither Jefferson nor Madison would have countenanced this. Certainly also, those who proposed the Fourteenth Amendment with the Negro primarily, if not exclusively, in mind would be astonished to learn of the religious ramifications of the amendment or that these ramifications were ever intended.

This book discusses a subject of vast consequence to church and state in vigorous, clear, non-technical language. It may help arouse the public to the importance of close scrutiny and criticism of the Supreme Court as final determiner of the amount of liberty permitted to the individual, to religious and minority groups and to states and cities. The Jefferson so often quoted in the opinions of the Justices might well have applied to them, with reference to these cases, the words "miners and sappers of the Constitution." And the people should be on the alert to protect their Constitution not simply against encroachments and violations by the executive and the Congress, upon whom the spotlights of publicity constantly play, but by Justices who work by processes as inconspicuous, as silent, as unnoticed as erosion, but none the less effectively. BEN W. PALMER.

The Divine Crucible of Purgatory. Mother St. Austin. Kenedy. $2.25

IT IS only through comparison of Mother St. Austin's book with St. Catherine of Genoa's *Treatise on Purgatory* (done into English by Charlotte Balfour and Helen Irvine in 1946) that one becomes aware of how much the same spiritual insight marks the two works. The likeness is not, of course, fortuitous, for the late Mother St. Austin had steeped herself through long years in the thought of the Genovese mystic.

That does not make this series of meditations easy reading. But it does hold out the hope of rich reward for those who would learn something of the meaning of Purgatory. And it is particularly good that the author has seen fit to preface her thought-provoking chapters with a survey of the teaching of the Church and the thinking of theologians on the condition of souls neither in Heaven nor in Hell.

The one fault this reviewer would find with an otherwise admirable survey is that Mother St. Austin seems not sufficiently aware that modern theologians consider the teaching on the reality of purgatorial fire as enjoying the highest probability and as being, in fact, the only sound interpretation.

The meditations themselves have the advantage of portraying the purification worked in Purgatory as the effect of the measuring by the soul itself of its own shortcomings against the Infinite Attributes of God. That leads to a fruitful recognition of the rôle of this transitional state in the divine scheme of things. "Marvellous is the mercy of God," Mother St. Austin observes, "to have provided sinners with a Purgatory—a place of purification in unchangeable eternity; a robing room for those whose wedding garments are earth-soiled; a period when God himself, jealous for the beauty of His bride, finishes the life-work which the negligent soul has left undone."

HENRY G. J. BECK.

The Man Who Made Friends With Himself. Christopher Morley. Doubleday. $3.00

TO CALL this book a novel is to speak of it as the sum of three things: a story, an interim report, and a fable.

The story is told by Richard Tolman, a wealthy literary agent. In love with a fairy-tale princess, currently manifesting herself as a successful psychiatrist, he is part of what Everyman might be, were the world neither worldly nor unworldly but merely and only human. Everyday facts of life, such as railroad trains and corner cigar stores, are for him part of the *life* of facts: "I hurried for the train. . . . From the cigar store, where I got the morning paper (in a momentary suspension of disbelief), Chaucer, Montaigne, Keats, Coleridge, Hazlitt, Wordsworth, and Father Gerard Hopkins rushed out. They swarmed round me like Notre Dame tacklers, tried to pin me down. I reversed my field, swivelled my hips, threw them off, sprinted for a gain of 40 yards. I made first down in the vestibule of the smoker. I was aboard the train."

Tolman gives quick and vivid life to dozens of the great gone speakers of shining speech, and he believes that, "as Conrad said, how moving it is when the mutes find a voice." Were it in his power he would give a voice to everyone (his real name, told only on the last page of the book, means "Everybody") but no single man can be every man. Everyman is at last a single man.

And it is as a single man that Tolman reports on the interim period between Hiroshima and the future. His joyous and compassionate report is also a sermon on our

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times: a sermon preached from any available pulpit—Grand Central Station, a night club, a taxi, a garden.

Some years ago a poet wrote about a strange figure called The Button Moulder. For The Button Moulder, people were meant to be buttons, "shining tokens on the coat of the world;" when through evil or faint-heartedness or thoughtlessness (or inability to become "who they were") they missed the loops into which they were supposed to go, then The Button Moulder's job was to put them in a casting ladle and melt them into a mass, for casting into something new. As Richard Tolman's double, The Button Moulder is in this book, under the name of That Man. When our hero says, "But then what can I do?" he replies, "Just a little while, be You." Some delightful conversation is to be found in the exchanges between Tolman and That Man: there is little they do not talk about, but in the end, all the same, The Button Moulder takes away his man; all his life it had been difficult for Tolman to "be You."

Mr. Morley has written well and he has written with insight; so much so that one would like to see him try his hand at a myth for our age. In his reflections on atomic fission, in his acid awareness of the monstrous mushroom at Bikini, he has himself supplied some of the elements for such an undertaking. Myth cannot stop the approach of Bikini explosions, but it can perhaps make the dread step heard and the awful intent known.

MURRAY HICKEY LEY.

Must We Hide? R. E. Lapp. Addison-Wesley. $3.00.

IN ANSWER to the question posed in the title of this extremely informative book on the atomic bomb the author offers an emphatic "No," and he very honestly faces many of the technical problems of atomic warfare which he feels have been the subject of half-truths, fiction and fantasy.

Dr. Lapp writes in a dispassionate manner which seems to convey the impression that unintelligent tactical use of the atomic bomb or blundering hysteria in defending ourselves against it are the most serious offenses in the modern world. Indeed, from a realistic viewpoint there should be no disappointment that the author has not chosen to preach a sermon on the inhumanity of atomic warfare, for he has taken his cue from the quotation from Karl von Clausewitz which heads chapter one: "War is an act of force and to the application of that force there is no limit."

Accepting this as a keynote, with little discussion he presents a readable but not dramatic summation of the reported effects of the eight bombs exploded to date by the United States, supplementing his description with 31 pages of photographs as well as with variou charts and diagrams.

There has been much credence given to the idea that the atomic bomb is the "absolute weapon," but the author believes that, without minimizing its terrible destructiveness, its limitations should be known. He makes a comparison between the destruction wrought by TNT bombs and by atomic bombs, showing that a tremendous amount of damage had been inflicted on both Japan and Germany prior to Hiroshima, with cities such as Tokyo, Hamburg and others managing to survive the equivalent of one or more atomic bombs. Dr. Lapp admits, however, that the

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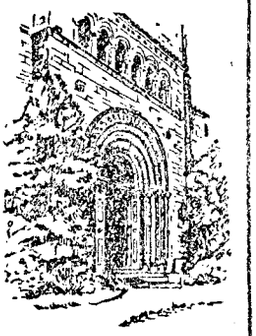

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Next Week

ITALIAN CASAS EXPERIMENT, by Peter Thompson, tells the heartening story of a series of UNRRA housing projects for the homeless in Italy: "The new houses . . . are intended as a framework for the renaissance of a balanced and secure family life. . . . Every apartment has electric light, running water, bathroom, fitted cupboards and cooking stove. The rooms are spacious and airy and there is a garden. . . ."

ANTI-SEDITION IN CHICAGO, by James O'Gara, tells of the investigation of communists in Illinois by the Broyles Commission. It deals especially with investigations of the University of Chicago and Roosevelt College—even of the charges against the chaplain for Catholic students at the University.

Also the Labor Movement by Francis Downing; the Stage by Kappo Phelan; the Screen by Philip T. Hartung; reviews of current books and editorials.

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comparison in quantities of explosives is altered considerably by the speed and saturation which the atomic bomb brings to the picture.

Then, in order to make these facts and figures more believable to the American reader, the author translates them into what they would mean if the United States were under an atomic attack. He discusses in some detail the question of delivery of the atomic bomb with existing or foreseeable aircraft, especially in relation to the Northeast region of the country which is the population and industrial heart of the nation.

He believes that a psychologically prepared public could very well set up an adequate defense against the bomb, with voluntary, not haphazard or forced, physical dispersion. He realizes that this is necessarily long-range, but he does not see a war between two major powers as probable before 1960. As to the cost of such a program, if we should be fortunate enough to avoid a war we would be well repaid by the reduction of certain social ills conducive to crowded city streets.

Dr. Lapp has most wisely not attempted to give the definite conclusion as to future events; he has simply presented what facts he has available with the caution that we must not hide from them.

RALPH LANE JR.

The Catholic Church and the Knights of Labor. Henry J. Browne. Foreword by John P. Monaghan. Catholic University of America Press. $4.50.

THIS LIBERALLY documented, fact-facing historical work deals primarily with the concern of the Church in North America over membership on the part of Catholics in the Knights of Labor toward the end of the nineteenth century. It was at the time a burning question. Excitement was keenest in Canada, where the oaths and secret rituals to which the Knights subscribed were all too reminiscent of Masonic developments in Europe. It was Cardinal Gibbons himself who succeeded in getting restrictions on Catholic membership lifted, but the controversy had been so violent and so protracted that by then the Knights themselves—having performed their pioneering function—were already losing ground.

CONTRIBUTORS

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